# BOY SCOUT SABBATH




Suggestions for Prayers
Sermons, and Addresses

National Jewish Committee on Scouting
New Brunswick New Jersey

# FOREWORD

It is most gratifying that each year hundreds of synagogues throughout America observe Boy Scout Week in February by holding a Scout Sabbath service. Rabbis and Scout leaders have cooperated splendidly in planning a Friday evening or Sabbath morning service for Cub Scouts, Boy Scouts, Explorers, parents, and friends. The presentation of Ner Tamid awards has frequently become a feature of these services.

Previous editions of the pamphlet *Suggestions for Boy Scout Sabbath* have won high praise from rabbis. This new edition, featuring prayers, sermons, and addresses, should prove most useful in the planning of Scout Sabbath services.

We wish to thank the Synagogue Council of America for its cooperation in promoting the observance of Scout Sabbath. To all contributors to this pamphlet—rabbis, Scout leaders, and Scouts—we express our deepest appreciation. Finally, our grateful thanks to Rabbi Harry Lasker, national director of the Jewish Service, Boy Scouts of America, for editing this pamphlet.

Jeffrey L. Lazarus, Chairman
National Jewish Committee
on Scouting

# PLANNING A SCOUT SABBATH SERVICE

The date for a Scout Sabbath Service should be reserved long in advance and plans made accordingly. Scout Sabbath is usually observed the first or second Sabbath in February. A telephone call to the local Boy Scout office will give you the exact date. Circumstances may make it necessary to hold the service later in the month. Reports from rabbis and Scout leaders indicate that the service follows the traditional order but that Scouts participate in one or more of the following ways:

- All Cub Scouts, Boy Scouts, Explorers, Scout leaders, and committeemen attend as a group and sit in a reserved section of the synagogue.
- Scouts and Explorers, in uniform, may usher at the service.
- Scouts and Explorers may present the colors.
- Scouts and Explorers may recite supplementary prayers.
- The rabbi may present Ner Tamid awards and recognize all Scouts and Explorers who have received Ner Tamid awards since the last Scout Sabbath.
- The rabbi or a Scout leader may present an address.
- Mothers of Scouts and Explorers may serve refreshments at Oneg Shabbat after the service.



# OPENING PRAYER

On this day, holy unto Israel, we enter this sanctuary united with our young Scouts in worship. We come unto Thee, O God, with joyous gratitude for the thoughts Thou hast inspired in us and in our young people and for the fortitude Thou hast given us to meet trials and temptations.

May this Scout service awaken within us the consciousness of Thy presence and bring peace and rest to our spirits. Aid us in banishing all anxiety and fear, all fretting and complaining, and sustain our hearts with faith. Send forth Thy light that we may walk in the way of Thy commandments. Draw our spirits toward Thee, and let Thy truth lead us. Help us become instruments of Thy will. Through days of labor and Sabbaths of rest, through our daily tasks, we would minister unto Thee. Let the beauty of Thy holiness shine into our hearts that we may grow more steadfast in our faith and in our love of Thee and of our fellow men. Amen.



# SCOUT PRAYER

Master of the Universe, we ask Thy guidance as we are assembled here on this holy Sabbath day. We give thanks to Thee for having cast our lives in the pleasant places of this good land. We pray to Thee for strength that we may do our share in keeping this wonderful country free as our forefathers made it for us. May we exemplify in our lives the numerous opportunities for service, which are the heritage of every American citizen. May our reverence for Thee be shown in the manner of a Scout—may we be swift as eagles and bold as lions as we live up to the Oath and Law as we grow from Scouthood into manhood, and throughout the rest of our lives. Amen.

# SUPPLEMENTARY PRAYER

*(To be mimeographed and inserted in prayer book)*
*Responsive Reading: "A Scout Is Reverent"*

LEADER: "The Torah is a Tree of Life and all who hold it are happy."

SCOUTS: Because a Scout is reverent—
He strives to be true to God, study the Torah, and to live according to its commands.

LEADER: "Seek the peace of the city and pray unto the Lord for it: for in the peace thereof shall ye have peace."

SCOUTS: Because a Scout is reverent—
He is loyal to America and its ideals of religious liberty to all.

LEADER: "All Jews are mindful of the well-being of one another."

SCOUTS: Because a Scout is reverent—
He is loyal to the Jewish people and is ready to help his fellow Jews everywhere.

LEADER: "For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem."

SCOUTS: Because a Scout is reverent—
He is mindful of the high place that Israel plays in the spiritual life of the Jew wherever he dwells.

LEADER: "Honor thy Father and thy Mother that thy days may be long upon the land."

SCOUTS: Because a Scout is reverent—
He is a devoted and loyal son to his parents.

LEADER: "Oh, how good it is, and how pleasant, for brothers to dwell together in unity."

SCOUTS: Because a Scout is reverent—
He strives to be a good Scout, a good Jew, and a good American at all times.

# JUDAISM AND SCOUTING

By *Doctor Norman Salit, Past President, Synagogue Council of America; Chairman, Committee on Scouting, Rabbinical Assembly of America and Synagogue Council of America*

The complaint has long been heard that religion is confined to the church or synagogue; that it resides in its ivory tower, and that it is remote from, irrelevant to, life.

How welcome, therefore, is one of America's best-known organizations, numbering 4,750,000 members, enjoying national respect and approval, working throughout the year for the betterment of our country—and specifically stating among its purposes the encouragement of religion. I refer to the Boy Scouts of America.

This religious preachment is the twelfth point of the Scout Law. It reads as follows:

> A Scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion.

This widespread organization, reaching down into the grass roots of America and commanding the admiration and support of the leaders of our country, does not ignore religion; it does not *tolerate* religion; it takes a *positive, an affirmative, postion* toward religion.

Consider the striking sympathy between Scouting and Judaism. In Jewish thought, for instance, we cannot earn

God's approval without performing our duty toward our fellow man. That is, duty to God depends on service to man. Judaism believes that all men should live together as God's children and treat one another as such. That, for us Jews, is the great and eternal justification of democracy and liberty and decent conduct.

### Scouting stresses service to others

In the Scout Oath, the Scout promises to do his duty to our country, to help other people at all times, and to obey the Scout Law, which includes trustworthiness, helpfulness, kindness, and bravery. All Boy Scouts know that success lies not in achieving but in helping, and that the abilities we have do not really exist except as they are devoted to the aid of our fellow man. The true Boy Scout knows that he does not live alone; he lives with his neighbors and his community; *he lives with them and for them.* The Boy Scout who does not understand this does not understand the movement. This stressing of service to man is akin to Judaism's emphasis; it represents one of Scouting's finest values. We feel that the Scout who helps his neighbors—and in this narrowing world all peoples have become our neighbors—performs much of his duty to God.

In Jewish practice, also, we have specific instances of Scouting's wholehearted cooperation: There is the Ner Tamid Award; provision for the observance of the dietary laws are made at many Scout camps; rabbis serve as camp chaplains and conduct religious services. *The boy who leaves his home for Scout camp need not leave his religion behind; indeed, in seeing it practiced under Boy Scout auspices, he may conceive a new respect for it.*

Thus, Scouting not only preaches religious respect, it *practices* religious encouragement. It not only accepts religious differences but also promotes them. It has proved to be a broad-gauged and understanding, a good and sympathetic, a useful and cooperative friend. These are some of the reasons why synagogues and other Jewish organizations are so interested in Scouting.

But the influence of the twelfth point of the Scout Law extends beyond the limits of Jewish religious life. Scouting replaces religious antagonism and religious misunderstanding with a desire to know, to understand, and to respect. Love

of our country is not made a bar to love of our fellow man. Scouting does not confine, it enlarges, the horizons of our boys. It encourages them to lift their vision so as to encompass all their fellows; it preaches by teaching and example the grand and noble concept, "the brotherhood of man under the Fatherhood of God." *This, in essence, means the more Scouts, the better world.*

### Scouting, Americanism in action

Now this attitude has a very distinct and wholesome bearing on our country. In creating a proper and healthy point of view in American boys on matters of religion and group relations, Scouting inoculates our future citizens against the spiritual illnesses which too often flourish in this field during adult life. The Boy Scout movement means what the twelfth point of the Scout Law says: Revere God; practice your religion; respect your fellow Scout's faith. This Law is the approximation of a working rule for democratic action. Indeed, Scouting may be termed *Americanism in action on the teen-age level.* What I like about the Boy Scouts of America is that it comes as close to being a genuinely American organization as any I know and that it shows the boy how he can be a real American. Our country was original in the way it began its life. The founders of America guaranteed religious liberty to everyone. The famous sentence on the Liberty Bell, "Proclaim liberty throughout the land to all the inhabitants thereof," shows their sentiments. They did not hesitate to take this sentence from the Torah and to make of it a newer Torah for their new land. Not many other nations began their life in this way. But America did. Every man was to have the right to worship God as his conscience dictated. That's true Americanism—not the false kind that blusters and rages and grows red in the face while shouting about "America for Americans," preaching hatred for Jews and Catholics and Negroes and foreign-born, and making Washington and Jefferson and Franklin turn over in their graves, but the real Americanism which is steady and kind and broad and generous and deep. And so, *more Scouts means better Americans, and encouragement of Scouting is therefore an act of true patriotism.*

In the ceaseless struggle for a better country, and in our smaller strivings for a more sensitive, more learned, more

affirmative American Jewry, I know of no organization more adaptable and more congenial in these twin efforts than the Boy Scouts of America. As do we, they, too, stand for individual integrity, for love of country, of God, of our fellow man, for respect for his religion and reverence for our own.

In thus stressing this basic aspect of our relationship to our Heavenly Father, Scouting does much to reinforce the church and synagogue in improving the character of American youth, in raising the level of America's future leadership, in refining America's influence on other nations. Therefore, to strengthen such an organization is to strengthen the spread of religious democracy and religious fellowship, to uplift our country, to make the world a better place to live in—in short, *to advance God's work.*

Let the Jewish boy show his Scoutmaster, his troop committee, and the national organization that he is a true descendant of those ancient Jews who gave the Liberty Bell its motto, who gave America much of its inspiration, who themselves fought and lived for liberty. Let the Boy Scouts of Jewish faith show themselves proud of their Judaism and their loyalty to it, obeying the twelfth point of the Scout Law as sturdy Jews and as no less sturdy Americans. To do that will build character and increase manhood, will create real Americanism. In this manner the Boy Scout will be contributing to his country in the finest and deepest way, showing his loyalty to America and his affection for Scouting.

## Scouting grows by giving

Let us use Scouting—for our boys, our community, and our religion. Scouting welcomes that use. In so doing we help not only ourselves but also Scouting; for to the eternal credit of this great organization it can be said, *Scouting grows by giving.* Let it give, and let it grow, so that it may bring increasing blessing to the youth of our nation, this comparatively young nation, in the spirit of our ancient, yet modern, faith.

*Scouts! You'll never love America more by loving Judaism less.* That's the finest lesson of Scouting, its most precious gift to America, its greatest challenge to you. Understand that challenge, accept it, and conquer it; then you'll be doing what America and Judaism, alike, expect of you.

# A NER TAMID AWARD PRESENTATION

*An address by Scoutmaster Bernhardt H. Chesman, Troop 13, Temple Judea, Coral Gables, Florida*

Worthy Rabbi, Cantor, and Guests:

As I stand in this pulpit this Sabbath evening, in front of the Holy Ark with the Ner Tamid glowing above, facing the Scouts entrusted to my care, I have a deep sense of well-being and achievement as Scoutmaster of Troop 13.

This well-being and achievement is reflected in the culmination of the striving for the finest in living as taught by the Scout Law, learned in the Scout Oath, and practiced daily for good citizenship by every boy who is a member of a Scout troop. It is this sense of achievement and satisfaction that is derived by every man who is a leader of a Scout troop, and it is for this reason and for the love of working with young boys that men like myself devote their time to Scout leadership.

I feel very humble for the opportunity given me to lead boys from childhood to young manhood in an organization whose main purpose is to provide a foundation of wholesomeness and good citizenship on which boys may grow into moral and ethical young men.

The responsibility of leadership is more deeply felt when one faces a young man across the altar of his faith and realizes how significant the Scout Law and Scouting have become in his life, particularly the twelfth point of the Law, which states "A Scout is reverent." It is this reverence for his God and his faith that compels a young boy to work so diligently to earn the Ner Tamid Award, which signifies a year of concentrated religious activity.

What symbol could be more truly the symbol of Scouting and reverence toward God than the Ner Tamid, the eternal

light? Eternally Scouting exists throughout the world; and eternally our boys will take from Scouting the rules for the game of life. Watchfully will they go on in their journey toward young manhood and in their struggle for the finest values in American Jewish life.

It is this eternal light that serves as a beacon and a flame to the Scoutmaster. In his heart is always the unquenchable desire to serve youth, because serving youth and training youth is man's greatest responsibility and hope for the future.

This Scout (*insert name*) joins the group of outstanding Scouts of Troop 13 who show great promise for the future. He has worked diligently to fulfill the requirements for the Eagle rank, and now he brings great pride to his rabbi, his parents, his Scoutmaster, and troop committee as he stands ready to accept the Ner Tamid Award—the Eternal Light of Judaism.

It is an honor to work with young men like (*insert name*), and it is with deep thankfulness that I address the parents of boys like (*insert name*). For without them and their guidance toward wholesome activities for their boys, the Ner Tamid Award and others of high merit would not have come into being.

Parents have an obligation to their children that is not written in any books but lies deep in their hearts, and it is this heartfelt determination to help make their children fine American citizens that has brought about the wonderful organization of Scouting.

The highest compliment that any parent can pay is to place his child in the hands of Scout leaders and troop committeemen to mold into manhood. I only hope that those of us in whom this trust is placed can always give our best and that our best is adequate.

May I, like (*insert name of Scout*), always be worthy of the Ner Tamid. May I always be the light of vigilance to my boys, the eternal light of hope in their problems and activities in Scouting, and the unquenchable flame of inspiration to the Scout troop.

It is a great honor and privilege for me to witness the presentation of the Ner Tamid Award to (*insert name of Scout*), and I hope that he will always be as alert and watchful as the Ner Tamid and ever be the living example of the teachings of Judaism and Scouting.

# SERMONETTES

Based on the twelve points of the Scout Law
*By Rabbi Abraham J. Klausner, Temple Emanuel*
*Yonkers, New York*

## A SCOUT IS TRUSTWORTHY

Words that make up a language are more than tags for things and thoughts, they convey something of the philosophy of a people. The word for "whisper" in the Hebrew is *nachash.* The word for "serpent" is also *nachash.* The tongue, our rabbis tell us, is facile like a serpent. It slithers here and there, casting words, recklessly and aimlessly—and like the serpent condemned to evil, the tongue is capable of the crushing evil of the lie, injustice, and the cutting evil of gossip in human relations. A Scout worthy of the name remembers the sanctity of the tongue and the holiness of speech. He understands why our fathers included in their daily prayers the words, "O God, keep my tongue from evil and my lips from speaking guile."

Grant us strength O God to be guided by Thy light and may our mouths always speak Thy praise and the praise of all men.

## A SCOUT IS LOYAL

In 1654, on the good ship "St. Charles," there arrived in the harbor of New Amsterdam, now New York City, a small company of Jews. They joined the settlement which was located on a site now designated as Wall Street. Here they assumed the burdens of establishing a new life in a new country. They found shortly after their arrival that they were required to make their contribution to the welfare of the settlement in the form of taxes. They, of course, made no objection to this requirement. They also learned that they were not called upon to defend the settlement. Then a group of three came before Peter Stuyvesant, the governor of New Amsterdam, and complained: "We are children of an ancient faith. We have come here in search of freedom and the enactment of the principles of our faith. In this, all of us

here settled are brothers. We have been called upon to share in the responsibilities of this community by way of a tax. This tax we shall refuse to pay until such time as the Honorable Governor will permit us the loyal privilege of defending the settlement with our time and our energy and thus make our contribution complete."

Thus, from the very moment that this country was established, our people have sought with heart and energy to cleave loyally to the principles and responsibilities of this growing democracy. We pray, O God, that we shall continue in our loyalty to the principles and practices that serve the ways of freedom and give meaning to America.

## A SCOUT IS HELPFUL

The Talmud tells us that man is not an island. He is one of many and the many are his concern as he must be the concern of the many. The Talmud stresses the point that he must be helpful when called upon and when he is not called upon he must consider how he can best serve his fellow man.

To illustrate the point, the story is told of the aged citizen who was at work planting carob trees. Along came a traveler who asked the old man, "What are you doing, Sir?" The man answered, "I am planting carob trees." Said the traveler, "But you will never live to use the fruit of the trees for the years it will take for the fruit to appear are beyond your years." The old man paused, looked at the traveler, and said, "I plant them not for myself but for those who will come after me as those who came before me prepared the blessings I have shared."

I pray O Lord that every day in every way I may be helpful to those about me, to my beloved parents and friends, to teachers and loved ones, and to those unknown to me but whose welfare is my responsibility. Let me also plant for the future as the past has planted for me.

## A SCOUT IS FRIENDLY

One of the purposes of Scouting is to develop friendship. True friendship is among the greatest blessings of life. One

of the most famous friendships is that of Jonathan and David. It was a mutual friendship; there was no jealousy or rivalry because of the success or position of the other. Jonathan stood up for David even before his father, the king, and tried to have him treated fairly. He was willing to help him even at the risk of his own success and welfare. (See First Book of Samuel—18:1-16. Also 20:1-17)

## A SCOUT IS COURTEOUS

In the Pirke Avos, or Ethics of the Fathers, it is written there are seven marks of a courteous man—

- He does not speak before one who is greater in wisdom than he.
- He does not interrupt another in his speech.
- He is not hasty to answer.
- He asks pertinent questions and answers to the point.
- He speaks first upon the matter first in order, and last upon the last.
- When he does not understand the matter under discussion, he confesses: I do not understand it.
- When the truth is presented, he readily acknowledges it.

The reverse of these things marks the uncultured man.

Courtesy is like a garment. It dresses up each of our deeds. It lends beauty and sanctity to each of life's endeavors. It makes possible growth and development and a sublime personality.

## A SCOUT IS KIND

Eleazar of the city of Worms lived towards the end of the thirteenth century. We remember him well because of the words he left to his son as his inheritance. Being a poor man, he could leave nothing more and yet he left a form of wealth greater than all other forms. It speaks of the true nature of kindness.

My dear Son:

Let thy dealings be of such sort that a blush need never visit thy cheek; be sternly dumb to the voice of passion; commit no sin, saying to thyself that thou wilt repent and make atonement at a later time. Let no oath ever pass they lips; play not the haughty aristocrat in thine heart; follow not the desire of the eyes; banish carefully all guile from thy soul, all unseemly self-assertion from thy bearing and thy temper.

Speak never mere empty words; enter into strife with no man; place no reliance on men of mocking lips; wrangle not with evil men; cherish no too fixed good opinion of thyself, but lend thine ear to remonstrate and reproof.

Be not weakly pleased at demonstrations of honor; strive not anxiously for distinction; never let a thought of envy of those who do grave wrong cross thy mind; be never enviously jealous of others, or too eager for money.

Honor thy parents; make peace whenever thou canst among people, lead them gently into the good path; place thy trust in, give thy company to, those who fear God.

## A SCOUT IS OBEDIENT

A great American once said, "Resistance to tyranny is obedience to God." To be obedient requires the knowledge and acceptance of the highest good and the service thereto.

The obedience of the Jew is depicted in the story of the Roman and Rabbi Akiba. The Romans issued a decree that the Jews should no longer occupy themselves in the study of the Torah. Rabbi Akiba, however, was most zealous in spreading a love and knowledge of the Torah. One day his friend Pappus met him and said: "Akiba, art thou not afraid? Thou surely must know that thy deeds will bring thee into danger!" "Stay a while," answered Akiba, "let me tell thee a story: A fox was walking on the brink of a stream, in the clear waters of which were a number of fishes running to and fro. Said the fox to the fishes, 'Why do you run so?' 'We run,' replied they, 'because we fear the fishermen's nets.' 'Come up on the dry land,' said the fox, 'and live with me in safety, even as my forefathers once lived in safety with

yours.' But the fishes said, 'This surely is not the cleverest amongst animals that speaks thus. Water is is our natural home. If we are not safe there, how much less safe should we be on land where we must surely die!'

"It is exactly so with us Jews," continued Akiba. "The Torah is our life and the length of our days. To it we must remain obedient, for if we were to give up its study, our obedience to principles, peoples, and governments would have no meaning. We give thanks to God that we have remained obedient to the Torah, the way of life, the way of justice and peace."

## A SCOUT IS CHEERFUL

It is written in our holy writings, "Better is he who shows a smiling face than he who offers milk to drink." It is also written, "Whoever gives a gift to a poor man earns a blessing, but he who speaks a kind word to him, obtains an even greater blessing." The deed is important but the manner of the deed is also important. A cheerful countenance speaks of a happy heart.

Many years ago there arose among our people a group known as the Chasidim. They were poor in worldly possessions but rich in cheerfulness. They met the Lord with song and dance and met each other with a smile. Of one leader among Chasidim, it is told that he delivered a sermon to his congregation. He felt, however, that his words were not understood and so he turned to one listener and asked him: "Did you understand my words?" He answered that he did not. "Then," said the Chasid, "let us sing a joyous refrain and let understanding come therefrom."

## A SCOUT IS THRIFTY

A good student, our tradition tells us, sets a time and place for his studies. He does not say, "When I have time, I will study," for then he will have no time. He is thrifty and saves all his moments and uses them wisely.

A Scout worthy of the name is thrifty with his possessions. He is not ostentatious, he is not wasteful. He does not "show off" with the things he possesses but puts them to their proper use.

Of all things that we have, we remember, as our prayer reminds us, we are but stewards of what we possess. May we never forget that all we have is but lent to us, a trust for which we must render account to God.

## A SCOUT IS BRAVE

Bravery does not mean lack of fear, but to have courage in spite of fear. Concern for the right and the truth and to defend them with all our might is the highest bravery of all.

The story of David and Goliath is famous because it is a story of great bravery. You will recall how the Philistine Goliath defied the living God. There was no one in the armies of Israel to take up his challenge, but David, a shepherd lad, volunteered to battle with the strong men of the Philistines. David was brave and he had faith as well, and he said: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver thee out of the hand of the Philistines." (See First Book of Samuel 17:37)

## A SCOUT IS CLEAN

In the Talmud it is recorded, "Cleanliness is next to Godliness. Carefulness leads to cleanliness, cleanliness to purity, purity to humility, humility to saintliness, saintliness to fear of sin, fear of sin to holiness, and holiness to immortality."

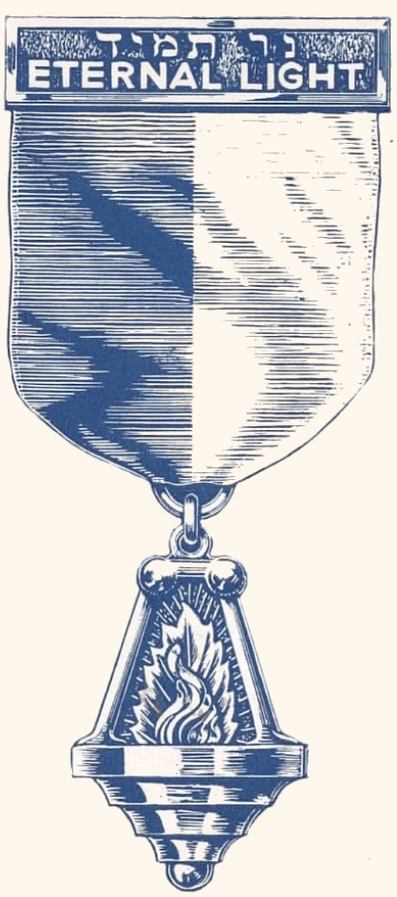
Cleanlines has been emphasized on every page of our tradition, for physical cleanliness leads to spiritual cleanliness. The clean hand is the father of the clean deed.

With the sages of yesteryear we repeat at this time, "Blessed art Thou, O Lord, our God, King of the Universe, who has commanded us to cleanse ourselves in Thy presence."

## A SCOUT IS REVERENT

The Ner Tamid Award reflects our reverence for our faith. Our faith is symbolized by the Torah. "The Torah," wrote Heine, "is large and wide as the world, towering into the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, birth and death—the whole drama of humanity—are contained in the Torah. Nations rose and vanished, States flourished and decayed, revolutions raged throughout the earth—but they, the Jews, sat pouring over this book, unconscious of the wild chase of time that rushed on above their heads."

For in the Torah we have found the meaning of life and the purpose of our creation. The Torah has been a guide and a lamp unto our feet. To this Torah we turn from week to week, to read therefrom and to discover its truths in order that we may be lifted to great heights for even worthier work.

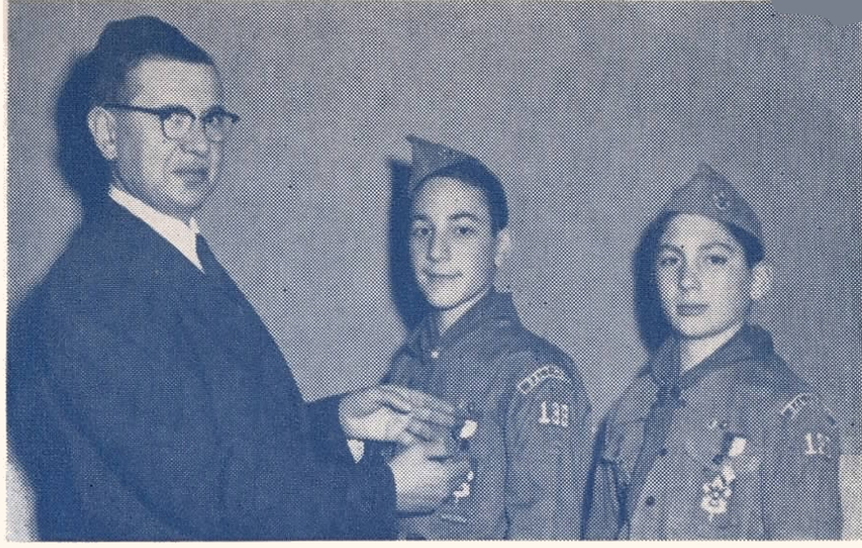


# THE NER TAMID AWARD

The Ner Tamid Award is a pendant representing the Eternal Light that hangs in front of the Holy Ark in the synagogue. It is attached to a blue and white ribbon and a bronze bar pin that carries the inscription in Hebrew letters "Ner Tamid," and in English, "Eternal Light."

The Ner Tamid in the synagogue of our own day goes back to the seven-branched Menorah (candelabra) of the ancient Temple of Solomon. By day and by night the seven flames of the Menorah burned unceasingly before the altar, symbolizing the eternal presence of God.

The Boy Scouts of America has authorized the Ner Tamid Award to be worn over the left breast pocket at the left of the Eagle Scout badge, or when the Eagle badge is not worn, centered above the flap of the left breast pocket.



Scouts receive Ner Tamid awards from Rabbi Uri Miller of congregation Beth Jacob, Baltimore, Maryland.

Scouts receive Ner Tamid awards from Rabbi Ernest M. Lorge at Temple Beth Israel, Chicago, Illinois.





Rabbi Morris R. Werb of congregation Agudath Israel, Caldwell, New Jersey, with Ner Tamid Award recipients

Rabbi Robert I. Kahn of Temple Emanu-el, Houston, Texas, with candidates for the Ner Tamid Award

